

HIAWATHA

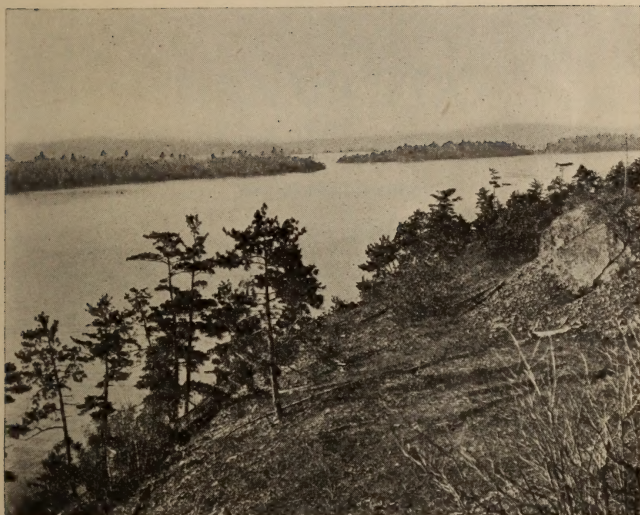
and the **LAND** of
the **OJIBWAYS**

by **L.O. ARMSTRONG**





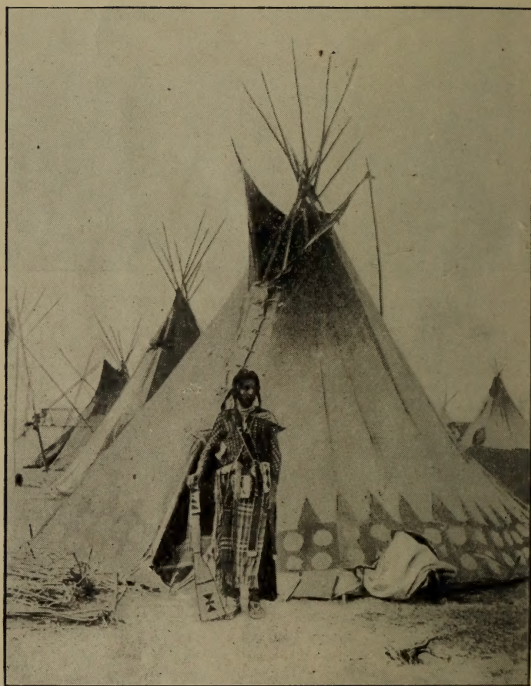
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SOUTH-WEST FROM KILLALY POINT, ST. MARY'S RIVER,
IN THE LAND OF HIAWATHA.



MOUTH OF THE DESBARATS RIVER, ONE MILE EAST OF HIAWATHA
CAMP, KENSINGTON POINT, DESBARATS, ONT.



TYPICAL OJIBWAY TEPEE.

“HIAWATHA”

OR

NANABOZHO

An Ojibway Indian Play

Descriptive Notes
and Excerpts to be

used as a

LIBRETTO

for “*HIAWATHA*,”

or *NANABOZHO*,

an Ojibway Indian

Play

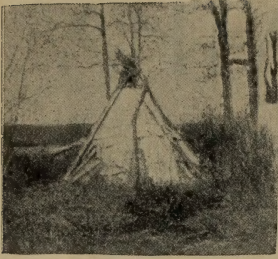
by

L. O. ARMSTRONG



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HIAWATHA

OR

NANABOZHO

AN OJIBWAY INDIAN PLAY

Descriptive Notes and Excerpts to be used as a Libretto for
"Hiawatha or Nanabozho," an Ojibway
Indian Play, by

WAUBUNGAY OR L. O. ARMSTRONG.

CAST :

HIAWATHA	THE BLACK ROBE
MINNEHAHA	WABENO
PAU-PUK-KEEWIS	KABIBONOKKA
CHIBIABOS	MUDJEKEEWIS
KWASIND	SHAWONDASEE
IAGOO	WABUN
NOKOMIS	THE ANCIENT ARROW-MAKER

Snake Dancers, Braves, Squaws, Papooses, etc.



KENSINGTON POINT, DESBARATS, ONT.

Campment D'Ours' Island on the left, Sapper Island on the right, St. Joseph Island in the distance. In the foreground to the right is the site of the annual drama of Hiawatha, on St. Mary's River, or Pauwating, as the Ojibways still call it.

“Hiawatha, or Nanabozho”

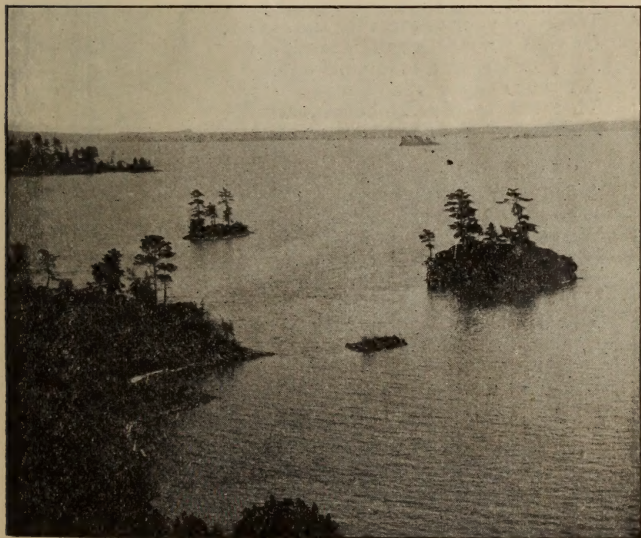
Ewh Ojibway Ahnishenahba,
E nuh Kuh me ge ze win (oduhmenowin) owh

WAUBUNGAY OR L. O. ARMSTRONG.

WADAHMENOJIG.

HIAWATHA	KAH GE QUA WE NE N
MINNEHAHA	WABENO
PAU-PUK-KEEWIS	KABIBONOKA
CHIBIABOS	MUDJEKEEWIS
KWASIND	SHAWONDASEE
IAGOO	WABUN
NOKOMIS	WA-BE-QUOK-KO-SE

Kena be go ne me win. Oge-che daug, oge-che dahquag,
Oske-ne-ge quag, uh-be-no-je-ug, kahya ahnind.



In the distance on the left is the spot, marked by a small cross in the water, where the drama is enacted.

AN OJIBWAY INDIAN VILLAGE

A dense smoke is seen arising from a fire lighted by Gitchee Manitou (Good Spirit) as a signal to call together all the nations that they may smoke together the pipe of peace, the Pukwana.

Upon the arrival of the warriors of different tribes,

Wildly glaring at each other,
In their faces stern defiance,
In their hearts the feuds of ages —

The loving Great Spirit says :

“ O my children ! My poor children !
Listen to the words of wisdom,
Listen to the words of warning,
From the lips of the Great Spirit,
From the Master of Life who made you !

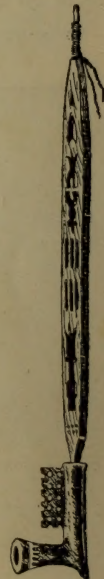
“ I have given you lands to hunt in,
I have given you streams to fish in,
I have given you bear and bison,
I have given you trout and beaver,
Filled the marshes full of wild fowl,
Filled the river full of fishes ;
Why then are you not contented ?
Why then will you hunt each other ?

“ I am weary of your quarrels,
Weary of your wars and bloodsheds,
Weary of your prayers for vengeance,
Of your wranglings and dissensions ;
All your strength is in your union,
All your danger is in discord
Therefore be at peace henceforward,
And as brothers live together.

“ I will send a prophet to you,
A deliverer of the nations,
Who shall guide you, and shall teach you,
Who shall toil and suffer with you.
If you listen to his counsels
You will multiply and prosper ;
If his warnings pass unheeded
You will fade away and perish !

“ Bathe now, in the stream before you ;
Wash the war-paint from your faces,
Wash the blood-stains from your fingers,
Take the reeds that grow beside you,
Deck them with your brightest feathers,
Smoke the calumet together
And as brothers live henceforward.”

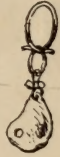
Here the warriors throw down their garments of deerskin and their weapons and rush into the river, wash off the war-paint, and, sitting in a circle, they smoke the peace pipe.



MAH-JE TAH WIN

*Ke-che bah-gua-na wah-bunge-e-gahda omb-bah-buh ta muh-guk
Kah ozhe-tod Ke-che-mah-nedo nund-do-maud, ba mah de ze ne jin
ah-nooj azhe-weenzo-ne-jin che-be-sah-gah-swah-nid mahyah-osa
opwah-gun-un. Che kah-ge-ga me-no we kah ne sind de wand.*

*Che-une-ah-yah-rie-ka bemahdising
Uhpe da-gwishe nowaud ogechedaug
babuk-kaun azhe ween-zojig
Ke kah-qashe nagwah baud-e waug
A kah mah dinggin ego ezheeng zwa-ne
ward. Mequaun dahmoward
Ako-be-mahduk uhkee Keme gosh-kah
je-edewaud.*



*“ Onoo enene wun oge kah-no-naun
owh Muh ne do. Ke-cke-dood
Oh nind-dahbe-noji-e me doog
Ka-de-mah ge-ze-yag ahbenoje doog*



HIAWATHA, IN THE DRAMA OF 1904.

SCENE II.

The wigwam of Nokomis, grandmother of Hiawatha. The babe, in a linden cradle, is being rocked by Nokomis. She sings :

“Hush, the naked bear will get thee!
Ewa-yea! My little owlet!
Who is this, that lights the wigwam,
With his great eyes, lights the wigwam?
Ewa-yea! My little owlet!”

SCENE III.

Nokomis and Iagoo teach Hiawatha how to shoot.

SCENE IV.

Hiawatha said to old Nokomis :

“I will go to Mudjekeewis,
See how fares it with my father,
At the door-ways of the West Wind,
At the portals of the Sun-set!”

Warning, said the old Nokomis:
Go not forth, O Hiawatha
To the Kingdom of the West Wind,
To the realms of Mudjekeewis,
Lest he harm you with his magic,
Lest he kill you with his cunning”



NOKOMIS

“Lulled him into slumber, singing: Ewa-yea! My little owlet!”

Bezin-dah-moog qwah-yauk-oge-zhwa-
 win-un kahya be zind dah moog
 gootin nooned-e-winun
 wanje bah mah guk kin odoning
 Keche muh-ne-doo
 owh da bandung bemah-dis-e-win
 Kak ozhe e naig kegemenene nim
 Uhkee Che-ke-osa yag Kegemenene-nim-
 sebcen-sun Che kegoo-e-ka yaig
 Kege-me-nene-nim muh-kwah kahya Bezhe-ke
 Kege menenenim Negig kahya Ahmik
 Moosekeke naig wah-bush keke. Amoon jig
 Babahme-sa-jig. Mooshke-na seebe wun
 Kegoyug. Ahneen-dush Kah-nuh-ge-de-zhe-
 me nwand dah zeem
 wagonan wan-je-ke-osah-ne-de-yaig ?
 Ne me goosh kabdan dum Kekaundeyag
 Negahwandun megah-de-yag misquewee-dezag
 Negahwandun naun-dahwand dah mag
 Ahzhe tahwahedewin
 Onje me-gahdcwin Kakya nesedewin
 Kah-kenah Kemush-kah we ze win e waun
 Uhta emah ke-muh-muh-we-cse-win-ewaung
 Kuh kinah genuh-ne-zah-ze win e waun
 We-ab buh egah da wun che kah ge ga buh nuhduk
 Umba be-zaun-ne-ze-yook kahya
 Owe-je-ke-wa-en-de-yook debish-koogo
 Debe-nah-wa wawekah-ne-sind-de jig
 Mah-muh-we che-zke be mahdezeyag
 Kegah-be ezhe nah zhah ahmonenim
 Debah bun-je-ga-win-ene Kagah-nah-wane-
 me-naig kahya Kabe mah-jaeud ah-nooj
 — Azhe weenzoo-ne-jin bamahdesene-jin
 Owh Kaahne-ke-ke-nowinenag kahya
 Ka-ke-ke-no-ah-mo-nag
 Ka-bah-buh-weje-win-nag kahya Ka-we-je-
 koduh-ge-to-mag Kishpin bezinduhmag
 Okahgequa wiwun kegah meshenoedin
 Kahya Kegah keche me-noah yaum
 Kishpin, ogotinnozhe wawin-un bezin-
 dah-je gahda-se-noog Kegah-aung-om kahya
 Kegah kodahgetom : Umba buhkobeeg emah
 Sebeeng kabsee-yah-bah-waud-doog kemegah-zoo-wah
 -wa-zhe-no-win-no-waun emah kedang-gwaye waung
 Kahya meque-agokag kedausewaung
 Odahpe-nah-moog, enewh metigoon-sun sahyah gah
 kegin a-nah-sah-mah-yag wah-wa-zhe-toog
 Che onje gwah nah je we waud Keme-gwah-ne-me-waug
 Sah-gah-swaug mah-yah-osa. Opwah gun
 Mah-muh-we. Kahya Owe-kah-ne-sind-e-yook
 Noongoom kahya kahge nig negaun ”

*Me omah ogededag Ke-ah-puhge-do-waud odah-shwe-win-
 ewaun Ke-puh-kobe-buh-e-de-waud emuh seebeeng. Kah se-yah-
 bah-waud-do-waud wah-wa-zhe-win kahya kewahwa-nah-be-waud
 wah ween ga kewe-tah bewaud Sahgah-swah-nah-waud Pezaun ne
 e wa opwahgun-un.*

CHE WAUB BUNDAH MING AKOO NEZHING II.

*Owegewaun ming Nokomis okomis-sun Hiawatha Ahbe-no-je
 te-kenahgunning duk-oobe-zood magwah-wa-bah-be-ge-naud. No-
 komis kahya nuh gah mood nebuah-wausood.*

“Bezaum bushkoo muhkwah kahdabe-nig
 Ewa-yah-e. Ninka-kah-be-sheens-sim

Hiawatha meets Mudjekeewis, his father, and tries in vain to kill him for the wrong he had done his mother, but Mudjekeewis is immortal; he loves his son, gives him matchless advice about his people, tells him to return and share his kingdom, and sends him homeward to live among his people, the Ojibways, doing good, until his return to the Kingdom of the West Wind.

With the bitterness of anger gone and a noble resolve in his mind, Hiawatha hastens homeward.

Only once his pace he slackened,
Only once he paused or halted,
Paused to purchase heads of arrows
Of the Ancient Arrow-maker,
In the land of the Dacotahs,
Where the falls of Minnehaha
Flash and gleam among the oak trees,
Laugh and leap into the valley.



Upon his arrival Hiawatha tells his people the words that Mudjekeewis had told him:

“Go back to your home and people,
Live among them, toil among them,
Cleanse the earth from all that harms it,
Clear the fishing grounds and rivers,
Slay all Monsters and Magicians,
All the Giants, the Wendegoes,
All the Serpents, the Kenabeeks
As I slew the Mishe-Mokwa,
Slew the Great Bear of the Mountains.

“And at last when Death draws near you,
When the awful eyes of Pauguk
Glare upon you in the darkness,
I will share my kingdom with you,
Ruler shall you be thenceforward!”



Hiawatha dwells on this, but his people do not understand.

SCENE V.

“THE WOOING OF HIAWATHA”

“As unto the bow the cord is,
So unto the man is woman.
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other.”

Said Hiawatha,

“Dreaming still of Minnehaha:
Of the lovely laughing water
In the land of the Dacotahs.

“Wed a maiden of your people,”
“Warning said the old Nokomis;
“Go not Eastward; go not Westward,
For a stranger, whom we know not!
Like a fire upon the hearth stone
Is a neighbor’s homely daughter,
Like the starlight or the moonlight
Is the handsomest of strangers.”



Ahwanan wahyahwaussahbuhqua-zood
Waus-sah-be-zood-on-je waussah-ko-nah-wa-andaud
Ewa-yah-wa-ya negokoko-onsim ”

CHEWAHBUNDUHMING III.

*Nokomis kahya Iagoo ogekenoah mowaun Hiawatha che-be-
mo-je-ga-nid*

WAHBAUN-JEGAWIN IV.

Hiawatha ode maun Ok-mis-sun
“ Ne we zhah naun Mudjekeewis
Che ge kan dah maun a zhe wabe ze gwan noos
Wanjesh-quaundayaug nin-gah-be-un e nodin
Kahya wanjesh-quaundayaug Keziss pungeshemood
Kege-nah-ah-mon Che-ezhah-see-wun ekedo Nokomis
Kago ezhah-kan O Hiawatha ezhan-kah kagoo
Andah zhe oge mah wid nin-gahbeaunese
An duh zhe be chegandahgosid Mudjekeewis
Konëmah kedahahnah mah pë nuh nig
Konëmah kegah nesig oggosig waud-e-se-win-ing ”



PAU-PUK-KEEWIS, 1903.

HIAWATHA, 1904.

And my Hiawatha answers :

“ Dear old Nokomis,
Very pleasant is the firelight,
But I like the starlight better,
Better do I like the moonlight ! ”

Gravely then said old Nokomis :
“ Bring not here an idle maiden,
Bring not here a useless woman,
Hands unskilful, feet unwilling ;
Bring a wife with nimble fingers,
Heart and hand that move together,
Feet that run on willing errands ! ”

Smiling, answered Hiawatha :

“ In the land of the Dacotahs,
Lives the Arrow-Maker's daughter,
Minnehaha, Laughing Water,
Handsomest of all the women,
I will bring her to your wigwam,
She shall run upon your errands,
Be your starlight, moonlight, firelight,
Be the sunlight of my people ! ”

Still dissuading said Nokomis :

“ Bring not to my lodge a stranger,
From the land of the Dacotahs !
Very fierce are the Dacotahs,
Often is there war between us,
There are feuds yet unforgotten,
Wounds that ache and still may open. ”

Laughing, answered Hiawatha :

“ For that reason if no other
Would I wed the fair Dacotah,
That our tribes might be united,
That old feuds might be forgotten
And old wounds be healed forever. ”



“ Minnehaha gave them drink in bowls of basswood. ”

Hiawatha onah gish kah waun osun kahya owekoje-toon we-nesaud onje kemudge dodah-waud ogeen Mudjekeewis nebwah-kah osahge aun oywissun ome-noo-kah-gah-zoo-maun ge-wa-nah-zhah-waud che ezah nid na yaub odahnish-she nah-ba-mun che-we-je ah yah wah nid kahya che me nododah wah waud.

Owe-sah-ge-ge-dah-zoo--wining ezhe-mah-jah

Kahja keahne-ne bwah kah nah-nahandum

Ah ne be mo said

Hiawatha ahne-wa-weeb-an-dum

“Ahne-ge--wad ahbe-dingatah ge kwa ke tah

Ning-go-je atah ke-no-ge-gah-buh-wee.”

“Che-gish-pe-nud-od pendon-waun-un

Ah yah mowaud Wabe-quah-ko-see

Emah odah ke me waung Dacotah wenene wun

Andahgoog kakabeka ewh Minnehaha

bahpe nwa waje wung bungesing

Emah meshah wausa koda.”

Uhpe dagwishing andaud owh Hiawatha oween-dah-mah-waun obemahdesemum eke dowin-un Mudjekeewis-un kahagod.

“Ahzha gewa-nodow kebemahdis-emug

Ahwe weejahyaooowh Magwa ye e ahyaun

Be-netoon ewh uhkee kah-ke-nuh-me-nick maje-

ezhe-wa-buk.

Benetoon che-neto-yun muh-nahduk ahkee

Neshe kuhke-nuh keche mudge-ahwasee-yug

Kuh-kenah mesahbag kahya Wendegoog

Kuh-kenah mudje me-she-genabegoog

debishkoo kah-ezhe-ne-sug emshe-muhquah

Kenesug keche muhquah emah wahjewing

Kahya eshquauj wahnebooyunoon

Upe kuhgwah-nesug-gah buh-menug Bauguk.

Uhpe buh wause zo jin

Magwa gush kete bik

Kegah dabah-onee-ne-nim nindogemah we win

Che de bah ko nega yaig dush ne gaun enuhka.”

V

EWB OGE-SAH-DIS-EWIN OWH HIAWATHA

“Azhe uhyaud me tig waub eing

Me azhe ah yaud enene owh equa

Ahnah we ogotah me go awn booch nuhetum

Ahnah we owekobenaun bootch nopenuhkee

koopuhdisewug Che wejah yah wedis e gwah”

Ezhe-naun owh Hiawatha, boch emah, enahbun duhmowining owah-bah maun enewh Minnehaha yun enewh kah me nwa ne mah jin

“Bahpenwa je waun oqua

Ayah ne jin emah

Odah-ke-me waung Dacotah wenenewug”

“Ondequa wan omah duh zhe equa

Kago ewede ekedoo Nokomis

Kago ezbah-kan Wabun ong

Kago ezah kan Ning-ah-be-aun-ong

Che we onde qua-wa-yun

Ahyah waud kakane mah see-wung oog.”

Hiawatha approaches the wigwam on his second visit.

The Arrow-Maker rising to meet him says :

“ You are welcome, Hiawatha.”

At the feet of Minnehaha Hiawatha lays a deer, and the maiden

“ Looked up from her mat of rushes
Said, with gentle look and accent,
You are welcome, Hiawatha ;
Yes, as in a dream she listened
To the words of Hiawatha.”

(Slowly)

Hiawatha says :

“ After many years of warfare,
Many years of strife and bloodshed,
There is peace between the Ojibways,
And the tribe of the Dacotahs ;
That this peace may last forever ;
And our hands be clasped more closely,
And our hearts be more united,
Give me as my wife this maiden,
Minnehaha, Laughing Water,
Loveliest of Decotah women.”

(Pause)



[Hiawatha laying the deer at the feet of Minnehaha.

" Debish-ko ish-kodang and-duh-zhe-
 Misqwah be ke zood ahsin ezhe ahyah-
 waud kejedah nah ke wa mahgun ne-
 nabnig odahnis ewaun
 Kahya ahnung-ong kahya debick-ke gesis-
 ong ezhe wahyazhe menwah buh me-
 nahgo se waud odah nis ewaun mayahgis-ejig
 Me nah wah nind Hiawatha-em nahquatum
 Sah-yah-ge-en-aun Nokoo

" Ahpe-che-one-she-shin ishkode waus ah-konag.
 Nah wuj onee she she shin ahnung
 boch nah wuj onee zhe she debick
 -e-ke-ziss kahzhe-gah-tagin
 Kemoje-gegezhwa kekedood Nokomis
 Kago be nahkan omah kad ahnokesig
 Kago be nahkan omah katemiskid equa
 Natah ahnoke-sig Kwa-yosh-qwase-sig
 Beezh wedegamahgun dadabtuh be nenin-jeed
 Odae kahya oninjen wejcahnoké mah
 —gud-enig kahya oninjeen mamin
 -obah-to-mah-gud-onig ozid-un anokejin
 Shomeeng-gwane nuh quatung Hiawatha
 emah andah nuh-ke-waud Dacotah-ug
 dah Wabequahkose Odahnun

" Minnehaha bahpen wajewunoqua
 Mahyah ma we quah nahje wid anduhshed equa
 ningah be nah emah kewe-gewauming
 ween dah-peme-bah-too kedahmoke-win-ing
 Kegah dodah-nungome-naun kegah dibik okeziss
 -ominaun kegah odishkodamin-aun
 ogahogezis-omin-ah-waun bamahdisejig
 bootch gayaub-ee ekedoo Nokomis
 Benahkan kago andahyaun mayug-e-zid
 Cheonje we nud odahkee mewaung Dacotah
 -ug keche muh je ezhe wahbe se Dacotah wenene
 Moosh-ug kemegah-ne-gonahnig
 Meshenud muh she wananje gah dasenog
 Mah-ke-e-de-win ka-yah-be ahyahkoosing
 bootch Kahya-be dah-baus-kaush-kah
 Bahpe naqwatum Hiawatha
 onje ewh atah kahgago bah-kaun
 newe onje ahse kwanahjewid Dacotah-equa
 Che onje mah-muh-we-ze-wand
 bamah-dis-ejig kahya chewah
 -nan-je-gah-dag kemegahding
 Kahya mah-ke-edé-win-aun che
 -nojé-moo-muh-guk wekah
 Che-me-quant-je-gah-da-se-noog."

*Hiawatha menahwah wegewauming
 dah-qwish-en ako neezhing Muhwudeshewad*

Wabe kwoh kose buhsegwe ahwe

Nahquash kah waud ekedood

Ne-me-nwan-dum dahgwish en'un

Hiawatha.

" Azhe-ze-da be nid

Minnehaha yaun Hiawatha opah

Gedoom-warun wah-waush-kashe

-wun. Owh-mah maun-dah

goqua enah-be obgedenaun

odah-nah-kun ekedood

Nah-aganj. Ne me nwandum

Dah gwish inun Hiawatha.

Kagat anabun dumingén ezhe be zin daum

akedood owh Hiawatha

Arrow-Maker :

“ Yes, if Minnehaha wishes,
Let your heart speak, Minnehaha.”

Seating herself beside him, Minnehaha says :

“ I will follow you, my husband.”

As Hiawatha and Minnehaha leave: The old Arrow-Maker says (standing in the door of the tent):

“ Thus it is our daughters leave us,
Those we love and those who love us!
Just when they have learned to help us
When we are old and lean upon them,
Comes a youth with flaunting feathers,
With his flute of reeds, a stranger
Wanders piping through the village,
Beckons to the fairest maiden,
And she follows where he leads her,
Leaving all things for the stranger.”



SCENE VI.

THE WEDDING FEAST

Nokomis:

“ O, Pau-Puk-Keewis,
Dance for us your merry dances,
Dance the Beggars' dance to please us,
That the feast may be more joyous,
That the time may pass more gaily,
And our guests be more contented.”

(Pau-Puk-Keewis dances.)

Then they said to Chibiabos,

Chorus :

“ Sing to us, O Chibiabos,
Songs of love and songs of longing,
That the feast may be more joyous,
That the time may pass more gaily,
And our guests be more contented.”

Iagoo's story is here related. Dances, games, etc.

SCENE VII.

BLESSING THE CORNFIELDS — MONDAMIN

SCENE VIII.

GATHERING THE CORN

SCENE IX.

PICTURE WRITING

Hiawatha :

“ Lo, how all things fade and perish!
From the memory of the old men
Fade away the great traditions,” etc.

GITCHE MANITO

Mitche Manito, the mighty Spirit of Evil.

Serpent — crafty, cunning ; and many signs drawn on skins and bark.

Kah-ish-quah ne-be-wah duh soo be boon aguk ish-quah-mc
 .gahding nebe-wah-dahsoo keke nonowin keshing
 gā-ningding kahya kemisqwe-eding
 Noongoom dukgoo me-no-enuh-wan se-win egewh
 Ojibwaig kahya egaukeh Bwahnug
 o-oooh me-no enah wan de win che kahge
 ga me noo ezhe wabuk kahya che be me
 sahge ne-ka-ne-ding kahya che we je daeinding
 me-zhe-shin mahbuh maum mun-dah-go-qua
 Che we degamah gun eyun Minnehaha
 Bahpenwajewun oqua mahyah mowe quah nah je wid
 anduh-shid Bwaun-equa

Kagate anandung Minnehaha
 Puh-ge-din-un Ke-denanduh-mo-win Minnehaha
 Wahwanah beedis-ood nuh-wujbāsho
 Minnehaha ekedo (Minnehaha)
 Kegah nope-nuh-nin ne-nah-baim
 Wabequokose ekedo me-suh nuh gah ne-
 nung kedah-nis-enaun owh kah sahgeë nung
 Kahya kah suh-ge-ung Peje-naug-ego-nah
 guj ke ah buh je ung kakan dung che nah duh mo nung



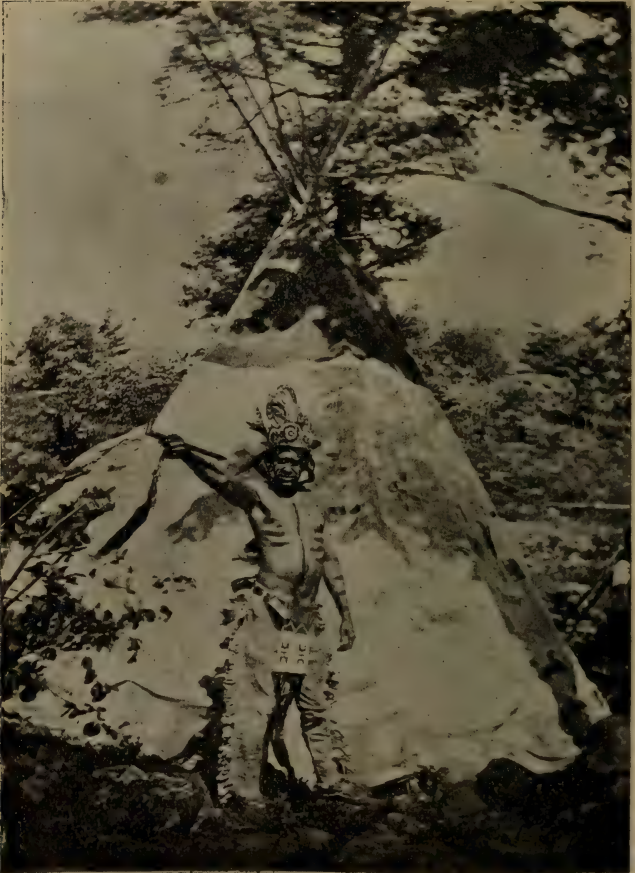
LOOKING SOUTH FROM KILLALY POINT, DESBARATS ISLANDS.

“ Uhpe Gekah yung kahya uha-ne-moyung
 mepe dahqwishing oshkenah-wa ka gwah ne
 Suh gush kahegad pahbah ahye nah bid we gewaum
 .ing odanah ayezhe-se-nenig buh wahwahte
 quah ah mahwaud Mahmaundahgoquan
 Kahya bug-gedenedezood ogechedahqua nope
 -nahnaud dush mayug-ese-ne jen
 Buh-ge-din-ung Kuhya nuh-gahdung
 Kah ke nah opeshe gandah gose win”

SCENE X.

Medicine Men. Pau-Puk-Keewis and his Winnings. "Hark you," shouted Pau-Puk-Keewis — "I am tired of all this talking" — As a taunt to Hiawatha. With a stealthy step he entered, etc. As an insult to Nokomis, as a taunt to Minnehaha, etc. Iagoo tells of the hunting of Pau-Puk-Keewis, of his death and of his changing into an eagle.

Here scenes are sometimes introduced that suit the locality or the cast in some special way.



PAU-PUK-KEEWIS.—"As an insult to Nokomis, as a taunt to Minnehaha."

SCENE XI.

IAGOO TELLS OF THE WHITE MAN'S FOOT

"He had seen, he said, a water,
Bigger than the big sea water,
Broader than the Gitchee Gumec,
Bitter so that none could drink it."

WEKOON DE WIN WAUB UN JE GAHDAG WEDEGANG

Nokomis ekedoo :

O Pau-Puk-Keewis

Neme-kuh we she naum kemojezeshe
mo win un kahya ahne-mokaunë-win
Che me nwah buh me go yun kahya cheme
nwah bah me quah wah komaungig
nuh wuj Cho onje moje gis-e-yung
Ode-nah-waun Chibiabos-un
Nuh gah moo tuh wish enaum
Chibiabos we-ne-mo-shan nuh-gahmoon
Kewe koon de win-e-naun nuh wauj che me
-nwan-dahgwauk kahya che-moje-guk
Wauk-kom-mun-gig nuh wuj Che
Mo-je-giz-e-waud.

Iagoos odenah je mo win.

WAUBUN DAHEDEWIN VII.

Shah wan e mind-mun-dah-min

WAUBUN JE GAWIN VIII.

Mun-dah-min-e-kang

WAUBUN JE GAWIN IX.

Muh zin-e-beegang

Hiawatha :

Enuh Gah ke nuh ga goo-ahnooj kah
Kahya gah kee nuh bah nah dud
Emah ode nan dah mowine waung
Egewh uhke-wan-ze-yang
Kahya ah-nooj-kah ah-dis-oka-win.

Giche Munedoo — meze wa azhe noegad kahya.

Muje munedoo Mashkahwe-zid mujezhe-chegad onje muje ezhe wabeze win onje-Kenabig ; Medawe-win Chesuh-kewin Kahya ahnooje ezhe kahke nah wahjeche ga win.

CHE WAH BAUN JE GASOOD MEDAE X.

Pau-Puk-Keewis kahya opahkenahgawinun Kahya okeosa win owh Pau-Puk-Keewis.

(Here scenes are sometimes introduced from Hiawatha that are not mentioned in the play.)



[*Women and men scoff.*]

“Kaw,” they said, “we don’t believe it.”
O’er it, said he, o’er this water,
Came a great canoe with pinions,
A canoe with wings came flying,
Bigger than a grove of pine trees,
Taller than the tallest tree-tops!
And the old men and the women
Looked and tittered at each other.
“Kaw!” they said, “we don’t believe it.”



From its mouth, he said, to greet him,
Came Waywassimo, the lightning,
Came the thunder, Annemeekee!
“Kaw!” they said, “what tales you tell us!”

In the great canoe with pinions
Came, he said, a hundred warriors;
Painted white were all their faces,
And with hair their chins were covered.
“Kaw!” etc.



THE CHIEF'S TEPEE.

Only Hiawatha laughed not;
“True is all Iagoos tells us;
I have seen it in a vision,
Seen the great canoe with pinions,
Seen the people with white faces,
Seen the coming of this bearded
People of the wooden vessel,
From the regions of the morning,
From the shining land of Wabun.



Che wah baun je gah sod Iagoo Kahpe ke-wad o-pede bah dodauru kahya debah-je maud wahyah-bish-ke-wa-ne-jin ayezhe se-da-nid kahya

Oge wah bun daun ekedo ewh nebee
 Nah wuj machaug an-ne go quaug
 E ewh ke ge che gum me min naun
 Nah wuj mang gah da yang
 Ane go quaug kegeche gum me-me-naun
 Wesug-gun kah-ween me-ne-qua-seem
 Equa-wug kahya enene-wug bah pe wug
 Te-wa ekedoo-wug kahween kedabwasee
 Me-nah-wah emah ebeeng ninge-waub bun daun
 Pezhah-mah-guk keche-che-maun ewh chemaun
 On-ning-gwe-gah-nah-mah-guk preje-sa-muh guk
 On-ningwe-gunug nah wuj minde-do-wug
 Dush ween keche shingwaukoong kahya nah
 —wuj ish-pah-wun dush ween keche
 Shingwaukoong. Kekahgah nah-waub-un-de
 —waug uhkee-wanze-yaug kahya mind-de-mow
 —ya wug Kahween ekedoo-wug kahween
 Kedababwa-tah-go-see
 Emah odooning ninge-ah-ne-me-kahg
 Waus-sah-mowining ke-zhe-nah-gwuk
 Kahya Ahne-me-keeng ke-e-nwa-waig
 Kahweentah-ezhe-wa-bus-noon kedoon-zah
 mah-je-mo-tah-we-min
 Emah keche-che-mauning keah-yah-wug
 Ningodwauk megahzo-win-enne-wug
 Waub-ish-ke-be-egah-da-nig odange-gwye
 -waun Kahya keche-obewahyah
 -ne-wun odah-me-kaun-e-waun
 Kahween o-oo-tah ezhe wa buse noon
 Ween-atah Hiawatha kahween bahpesee
 Ekedoo kah ke nah da bwa Iagoo
 Azhe weendah moon nung

Kah-kena o-oo ninge-waub-bundaun emah ezhe
 -nah-mowing-ing ninge-waub-bun daun keche che-
 -naun Pedaush-shah-mish-kah-waud wahyah-bish
 -keen-gwa-jig wabewah-ye-dahmekung
 -gig Metig waje-maun-e-jig
 Wandah-bun-ne-nig pe-onje-bah-waud
 Geche munedo mah yah mah-we-mush-kuh
 -we sid owh Gicheojechaug Kah-ozhe-e-nung
 Obe ezhe nah zhah waun Che be duhnis-enid
 Pedonid odekeed-o-win
 Debe kabe-me ezhah wahgwan negaun tahbe
 mosh-ke-na ahmoo chebe me ozhetood ahmoo
 Sinse-bahquang kahya debe Che-be-me-dah-koo

“Gitche Manito, the Mighty,
 The Great Spirit, the Creator,
 Sends them hither on his errand,
 Sends them to us with his message ;
 Wheresoe’er they move; before them
 Swarms the stinging fly, the Ahmo,
 Swarms the bee, the honey-maker ;
 Wheresoe’er they tread, beneath them
 Springs a flower unknown among us,
 Springs the White-man’s Foot in blossom.



“Let us welcome, then, the strangers,
 Hail them as our friends and brothers,
 And the heart’s right hand of friendship
 Give them when they come to see us.
 Gitche Manito, the Mighty,
 Said this to me in my vision.

“I beheld, too, in that vision,
 All the secrets of the future,
 Of the distant days that shall be.
 I beheld the westward marches
 Of the unknown, crowded nations.
 All the land was full of people,
 Restless, struggling, toiling, striving,
 Speaking many tongues, yet feeling
 But one heart-beat in their bosoms ;
 In the woodlands rang their axes,
 Smoked their towns in all the valleys,
 Over all the lakes and rivers
 Rushed their great canoes of thunder.



“Then a darker, drearier vision
 Passed before me, vague and cloud-like :
 I beheld our nation scattered,
 All forgetful of my counsels,
 Weakened, warring with each other ;
 Saw the remnants of our people
 Sweeping westward, wild and woeful,
 Like the cloud-rack of a tempest,
 Like the withered leaves of autumn !”



COMING OF THE BLACK-ROBE.

Ke-wa-qwan me-go-emah wahbegoon Che
-be-me sah-gah-ke-muh-guk mego emah
-Osid-daung kabe-onje-sah-guk-keeg waubegoon
Umba wah-ween-ga odah-pin-nah-dah wahowh
Mayug-esid che enah-wa-mung debishkoo
De-be-nahwa keje-ke-wa-naun

Kahya emah quah-yuk we-je-kewa-en-de-winning
Me-nah-dah o-oo

Che onje me-nwah bah-me-nung

Geche munedo Mah-yah muh-we mush
kah we zid

Nege wah-bun-daun neen-o-oo-kah-ke-nuh
emah ezhe nuh-moo-win-ing

“ Me-nah-wah ninge waub daun emah ezhe
-nuh-mo-win-ing ke-moje wah-ezhe-wa-buk
bah-mah che-ah-ne gabge zhe-guk ninge waub
-ah maug ningah-be-aun-oong ezhe-mah-jah-waud
Ke-ka-ne-mah-se-wind-dwah azhe nowaud
Ah-nooje azhe ween-zood bamah-dis-sid be
-me-moosh-ke-nad omah uhkeeng ahpuhna
Ahnoke-waud ke-kanduh-sig-wah ahyakoosee-
waud ahnooje-anwa-jig pooch bazhigwah
-noong enan-duh-moo-waud

Magwah-yah-quah beme-muddwa-sing
Wahgahqud meze-wa che-be me baush
-kenah-wa-waud aye-nahdinaug kahya
Aye-zhe-tig-gwa-yaug sebe-waun kahya
Sahgahhegun-un chebeme mahjesh
-kahnig odah-ne-meke wadis-ewinewaun
Medush kewah-bun-duh-maun pegush
-kedebick-kuk kahya penahnezaun-ne
-nahwauk pemeahgodag mudge ahnah

-Quaud emah anah-sah-me-yaun
Peme-ah-go-dag Medush ge wah buh
mug gwah gejah-nish-nah ba nah
-nig sah-swanezhe-mowaud onje
Ke-wahnand-dah nowaud ning
gah-ge-qua-win-aun kahya nah
Wauje Shah-gwe-we-ind-wah kahya
Apung-geshe-moog ahpung ewa
-waud be-me-gush-kanduh-mowaud
Onje-ewh muje-aun-nah-quud
Debish-koo dahgwah-gig Pung-ge-sing
Ah-ne-bish-un.

WAUBAUN ZE GANG. XII.

*Be-daush-shah-mish-kah-mud-gud. Che-maun kahge-
qua-win-nene duh-gwishing*

Hiawatha ekedoo

One-zhe-shin kahya me-naus-se-ga
keziss duhgwash-in-nun oh-keen
Mayug-gese-yun geche-wahsuh

SCENE XII.

COMING OF THE BLACK-ROBE, IN A CANOE,
WITH GUIDES

Hiawatha says to the Missionary and his companions

“ Beautiful is the sun, O strangers,
When you come so far to see us!
All our town in peace awaits you,
All our doors stand open for you ;
You shall enter all our wigwams,
For the heart’s right hand we give you.

“ Never bloomed the earth so gaily,
Never shone the sun so brightly,
As to-day they shine and blossom,
When you come so far to see us!

“ Never before had our tobacco
Such a sweet and pleasant flavor,
Never the broad leaves of our cornfields
Were so beautiful to look on,
As they seem to us this morning,
When you come so far to see us.”

The Missionary answers in broken Indian :

“ Peace be with you, Hiawatha,
Peace be with you and your people,
Peace of prayer and peace of pardon,
Peace of Christ and joy of Mary !”

All braves, old men, etc. :

“ It is well,” they said, “ O brother,
That you came so far to see us !”

The message of the gospel is then given.

The chiefs’ answer :

“ We have listened to your message,
We have heard your words of wisdom,
We will think on what you tell us ;
It is well for us, O brothers,
That you came so far to see us.”

Gebe-onje-bah be-waub-bah-me
 -yaung kahke-nuh pezaun-ne-sin nind
 -oda-nah-we-naun pëgoyun kah
 -kenah pahkendase-noon wegewaum mun
 Che-peen-de-ga-yun emah-ne-me
 -no-daeä-win-anaug mamind
 -Duhga me-nwah-be-gonë ewh uhkee
 Kuyha keziss me nwah segae kahya
 Wahsag-gezhe-gud anje geche
 -wah-sah beonje-bah-yun be-waub
 -bum-me-yaung maminduhga
 Kahya me-nwah-kezoo opwah-gun
 Maymin-dah-ga gahya me-no
 -bug-ge mudah-min me-nwah
 -buh-me-naug-go-se gah-na-wah
 -bah-mind noogoom kegezhab
 -ah-waug-guk
 Be wah bum me yaung

*Owh kahgequa we-nene duhwishin
 gwaych ahnishenahbamosig*

Bezaun-zewin ahyau Hiawatha
 Kahya kebamahdes-emaug
 Me-no ah naum-meahwin kahya
 Opzaun-zewin kahya oshahwan
 dahgosee-win owh Christ

Kahkemah-ogchedaug Uhkewan ozeug

Kahkenah one-she-shin ekedoo
 -wug oh-nekah-nis-en-naun
 onje wah-sah peonje-bah-yaun pewah
 bum me yaung one she shin duh
gwish enun wah sah peonje bahyun
 Medush mah je debahdo dung
 Menwah je-mowin
 Wage-mah-wid nahqua-tum
 Ningepe-zindah-min kedebah
 -je-mowin ning-ge-pezind-dah min
 Kene-bwah-kah we-ke-zhwa-win-un
 Ning gah nahnah gah dah wan
 -dah-min kah-ezhe-yaung
 Oneshe-shin onje neen-nah-wind
 Oh-nekahnis kepedugwish-ennan
 Wah suh peonje bah yun
 Be waub bum me yaung

DEPARTURE.

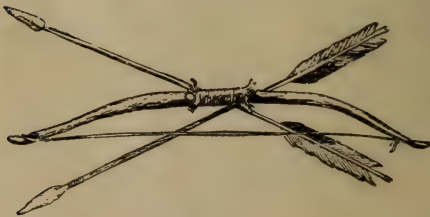
Hiawatha says adieu to his people in the village, and then says to Nokomis and the tribe :

“I am going, O Nokomis,
On a long and distant journey,
To the portals of the sunset,
To the regions of the home-wind,
Of the north-west wind, Keewaydin,
But these guests I leave behind me,
In your watch and ward I leave them;
See that never harm comes near them,
See that never fear molests them,
Never danger nor suspicion,
Never want of food or shelter,
In the lodge of Hiawatha.”

“I am going, O my people,
On a long and distant journey;
Many moons and many winters
Will have come and will have vanished,
Ere I come again to see you.
But my guests I leave behind me;
Listen to their words of wisdom,
Listen to the truth they tell you,
For the Master of Life has sent them,
From the land of light and morning!”

On the shore stood Hiawatha,
Turned and waved his hand at parting;
On the clear and luminous water
Launched his birch canoe for sailing,
From the pebbles of the margin
Shoved it forth into the water,
Whispered to it, “Westward, Westward,”
And with speed it darted forward.

And they said, “Farewell forever!”
Said, “Farewell, O Hiawatha!”



Me-suh mah-jah yaun-Nokomis
Wah suh wa kahmig mind-ezhah
Wanjeesh qwandayaug Pungeshemog
Ewede kewadin oong kahya ningah-beaung
Ogowh dush ne muh jaug gesemug
ne nuh gah naug keen che
gah-nuh-wan-ne-mud-wah gagoe
Che muje-dodah-gooh-see-gwah
Kagoo chenah-nezac-nan-dah-sig-wah
Gagoo duh-bah-kahdasee wug
Mah-no been-dig Hiawatha
Andaud dah-ah-yah-wug
Ne-mah-jah neje ke waedoog
Wah-sah kahya nebawah kekenoon-no
Win-un dahgahbekoossawun
Mepedush pe-je-nug chebeduh
gwish-enaun che-be waub-buh
-me-ne-nah-goog
Egewh dush nemuh-yaug-gese maug
nagah-nug-gig
Bezin-dah-moog onebwah-kah we
gezhwa win-ewaun



DESBARATS ISLANDS, OPPOSITE THE DRAMA GROUNDS.

Be-zin-dah-moog dabwawin
Waun-dah moon na-gwah
Owh daban-dung be-mah
-dis-ewin oge pe-ezhe-nah
-shah-waun beonje bah
-nid wanje wahsayaug



NOTE.—Miss Alice M. Longfellow, who witnessed the play at Desbarats, says :—

“ It possessed an indescribable charm. The spot selected for the drama could not have been more beautiful or more appropriate. Kensington Point, Desbarats, is in the very heart of the Ojibway Land, and the legend came from there in the long ago. ”

“ Mr. Armstrong originated the idea. The drama was delightful from beginning to end. It was made up of consecutive scenes from the poem, and although a great many of the minor parts were omitted, the whole legend has been told at the conclusion of the performance. ”



LONGFELLOW ISLAND.

The residence of the Longfellow family during the performance of the the play of 1900.

[By courtesy of *Everybody's Magazine*.]

Pau-Puk-Keewis and the four pictures of the last scene are from photographs of the drama of 1900.



“ Whispered to it, Westward, Westward ;
And with speed it darted forward. ”

Wand-dah-baung
Chege-beeg-nebahwe Hiawatha
Ke-kwa-ketah ombene-kane ahne
Mah jaud weah-ne-ezhaud emah
Kache benahgah-me-nig nebee
Kepuh koo be naud Owegwas
chemaun emah chegebeeg
Anduh nah-je-mong
Ogegaus-kah nuh-zotaun
o-oo-ke-ekedood ning-gah-be
-aun-ong ning-gah-beunong
Me dush ke mah je beda nig.



“ And the waves upon the margin,
Rising, rippling on the pebbles,
Sobbed—Farewell, O Hiawatha.”

AHGIN-DAUN NAHYASH

O o dush ode-nah-waun
Kedah-nah-me-kahgo onje
Kahgenig we ondan *de yaun*
Neen Hiawatha !



LONGFELLOW AND MCNAB ISLANDS, DESBARATS.

On the left the island in mid-channel is Longfellow's Island, where the Longfellow family stayed during the representation of the drama of 1900.

Mississaga - Desbarats Canoe Trip

The Mississaga canoe trip is the newest, the swiftest, the safest, and the most beautiful of canoe trips. It starts from Winnebago Siding on the main line of the Canadian Pacific Railway, branches off from the main river at or near Three Island Rapids, and through a series of lakes and rivers meandering through a wild and unsettled country for sixty miles to Desbarats. Most of the portages are through primeval forests and every variety of North Canadian fish and game, large and small, is to be had upon that route. Travel fairly quickly until you leave the Mississaga and then spend your time in going slowly through these inland lakes and streams.

For guides, canoes and supplies, also maps and information, write to Passenger Traffic Manager,

Canadian Pacific Railway

MONTREAL



One of our landings on Iron Lake, Mississaga-Desbarats
Canoe Route.

HOW TO REACH DESBARATS.

DESBARATS, ONT., is reached by the Canadian Pacific Railway from Boston, New York, and the East generally, via Montreal. From Buffalo by Canadian Pacific Railway and steamers from Owen Sound to Sault Ste. Marie, near which is Desbarats. A dock has been built at Desbarats, which gives direct connection with steamers from all points on the Great Lakes. From the West, Desbarats is reached by the Duluth, South Shore, and Atlantic Railway, and by the Minneapolis, St. Paul, and Sault Ste. Marie Railway. All leading Chicago Railway Lines have connections with Desbarats. At Desbarats the great Northern Forest is reached by waggon roads, canoe routes, and trails which lead into this forest primeval and to countless virgin lakes and rivers.

